Lutheran Herald

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

MARTIN LUTHER—FATHER OF THE REFORMATION

LUME XXXIX MINNEAPOLIS, MINN., NOVEMBER 1, 1955 NUMBER 44

Within the E.L.C.

NONAGENARIAN THEOLOGIAN HONORED

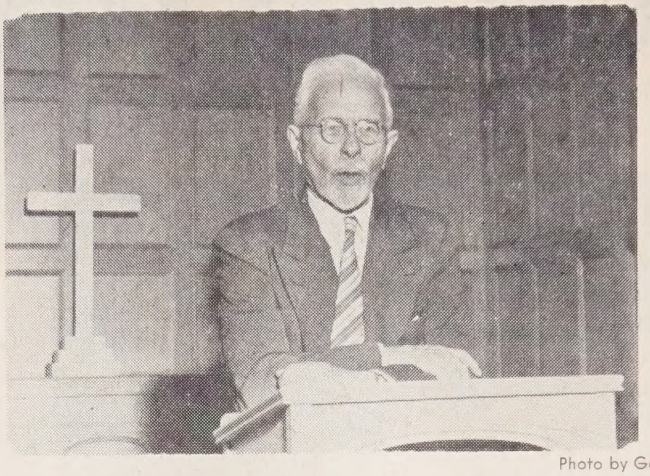


Photo by Gerald Giving

Dr. Tanner at an evangelistic conference in Austin, Minn., October 8, 1955

Dr. Jacob Tanner, who retired in 1938 from the chair of dogmatics at Luther Theological Seminary, St. Paul, and is still in active service as a teacher of Christianity at Waldorf College, Forest City, Iowa (a position which he has held since 1944), was honored on his ninetieth birthday, Oct. 15th by the faculty of Luther Theological Seminary and invited guests at a dinner given at the University Church of Hope, Minneapolis.

Presiding at the dinner was Dr. Alvin N. Rogness, Luther Seminary president. Giving the congratulatory address was Dr. George Aus, Dr. Tanner's successor as professor of dogmatics at the Seminary. Dr. Fredrik A. Schiotz, ELC president, presented Dr. Tanner with a citation by the Seminary faculty, and Dr. O. G. Malmin, editor of LUTHERAN HERALD, presented, on behalf of Augsburg Publishing House, the honored guest a picture of Christ, in token of his distinguished career as a writer of theological literature. Vocal music was given by the Rev. Arndt Halvorson, pastor of Hope Church, and Dr. and Mrs. Robert H. Boyd. In his response Dr. Tanner said that whatever service he had been able to render the Church was due solely to the grace of God.

The nonagenarian, it is in view of the above information needless to say, is still in vigorous health, bodily and mentally. After completing his theological training in his native Norway he came to this country in 1893. After serving as parish pastor for 23 years he became in 1916 a member of the faculty of Concordia College. He served 1924-25 as editor of *Lutheraneren,* and was then elected to a professorship at Luther Theological Seminary. For ten years he served as editor-in-chief of the ELC New Graded Sunday School material, and as already stated he has written a number of books, chiefly in the field of dogmatics.

PERSONS

Dr. C. M. Granskou, president t
Olaf College, was the speaker Su
evening, Oct. 30th, at a city-wid
theran Reformation festival in D
Minn.

The Rev. William Baker, ass
pastor of Emmanuel Church,
Hollywood, Calif., has accepted
to Grace Church, San Francisc
will be installed in this pa
Nov. 13th.

William C. Bliss, a graduate
University of Minnesota School o
ness and a former student at the
neapolis College of Music, is
member of the music staff of Aug
Publishing House.

The Rev. Joseph L. Walla, Wi
N. Dak., will in December m
Chester, Montana.

The Rev. F. Warren Strain, E
ston, Montana, will by Nov. 6 b
pastor of Trinity Church, Vanc
Wash.

The Rev. Reuben E. Sorense
lier Navy chaplain, is now pa
Zion Church, Rake, Iowa.

The Rev. G. O. Wangberg, f
ly of Frost, Minn., began a pa
in Faith Church, Calamus, Io
the middle of October.

The Rev. Wallace A. Larso
was an Army chaplain, is since
pastor of Little Sioux parish, M
Iowa.

DISTRICTS

Eastern

Detroit, Mich. St. Olaf Churc
ish of the Rev. W. B. Scarvi
brated its fortieth anniversary C
16. District President Schmidt
cated the congregation's new
hall, as part of the festivities.
speaker at the Sunday forenoon
was the Rev. Alf M. Kraabel,
apolis, Minn.

Southern Minnesota

Milan, Minn. Kviteseid Churc
ish of the Rev. Rolf D. Boe,
dedicated its new parish house
first unit of a new church ed
take the place of its former

(Continued on p

LUTHERAN HERALD — O. G. Malmin,
CARMEN MITCHELL, *Assistant to the Editor* • HERMAN E. JORGENSEN, Ne

Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing H
South Fifth Street, Minneapolis 15, Minnesota, Randolph E. Haugan, General Manager; Albert E.
Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as se
matter January 14, 1931, at the post office at Minneapolis, Minnesota, under the act of March
Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnes

ME XXXIX . . . NUMBER 44
neapolis, Minn., Nov. 1, 1955

Lutheran Herald

he Heritage f the Reformation

James A. Pike

Reformation, which is commemorated this week, not the occasion of the invention of a new religion. vas a time when, by the leading of the Holy Ghost, phetic voices underlined for their time great original istian convictions which are the wellspring of our istian life. We can never hear these convictions re- ted often enough. They are good news for men of age no less than they have been for the men of y age, and it is for the proclamation of this good vs—and for the living of it together—that the Church ts—today as of yore.

hey say that most public speeches consist of "view- with alarm" and "pointing with pride." And it so pens that these are two ways of making evident the ver of the Gospel. We can show what is wrong with n, and with society in general, when it doesn't have Gospel. And since there is plenty that is wrong with and with our common life—and because we haven't first things first, this approach is a valid one and rue one. But in our quite proper concern for what vrong we sometimes forget how much is right, how ch of order and decency and love is constantly being played in our common life. And the recognition of is also an avenue to understanding the Gospel. d this is the approach I wish to use in this brief ssage.

e Glory of Good News

us count our blessings. Most of us are living our s in peace and freedom, enjoying the fruits of our eavors, sustained by a variety of voluntary associa- as with each other which provide livelihood, recrea- , health. Not only is the ordinary course of whole- ne living made possible, but the emergencies of life generally met—again through voluntary agencies our own making. We all too readily take these things granted: we overlook the glory and wonder of the -to-day plain goodness shown in individual lives, in ily life, in our community life.

It has often been pointed out that this sort of thing isn't news: if a man leaves his wife and runs off with someone else, it's news; but when a man night after night returns from his day's labor to his home and family, it isn't news. When a man is attacked on the street by a thug, it's news; but the much more common experience—that we walk the streets in assurance and safety, often without a policeman in sight—isn't news. And yet, taking history as a whole, and the world as a whole today, these good things are news. Generally men have had freedom *or* order, but not both in abundance. Our having them both is no accident. What has enabled our people, by and large, to live cooperatively together with a minimum of force from above? Ethics, some will say. Surely; but I ask this question, where do the ethics come from and why have so many *wanted* to keep the ethics? It's something deeper than ethics; it's the very root of the ethics. It's a set of convictions about things: it is nothing else than "the faith once for all delivered to the saints."

Most important are three of these convictions:

First, God has made us in His own image—as co-sharers in His creative, ordering work. And thus He expects great things of us. The fact of His *judgment* of us—strange as it may sound to say so—is part of the good news. That God judges us means we are important to Him: we matter in the eternal scheme of things. This is the basis of human dignity and the wellspring of integrity. When there is a policeman in every heart, we don't need one on every block. There are only two ways to keep a lot of people working together—either they are whipped together from the outside or they are held together from the inside. The latter has been our way.

Especially did the Reformation highlight a man's direct responsibility to God for the conduct of his life—a theme our Bibles stress over and over again.

Second, God not only judges us; He redeems and heals us. He accepts us when we are unacceptable; He meets us as we are. In His Son Jesus Christ He has entered our estate, shared our hurts—for our salvation.

Author of this article, the Very Rev. James A. Pike, J.S.D., D.D., is Dean of the Cathedral of St. John the Divine, New York. This is one of a series of articles made available by the Associated Church Press to its member papers.—The Editor.

And men's grateful response ever since has been to do this very thing for others. This is why with the Christian era came concern for the outcast, the sick and the weak, the wrong and wronged of the world. All our social service institutions rest historically and logically on this concern of which God Himself is the Author, this concern which He has revealed in Jesus.

Especially did the Reformation highlight the fact that man's standing with God is God's gift not man's earning—and emphasize what has always been the dynamic of Christian ethics: we should be good to each other because God is so good to us.

Third, God wants us to work out our salvation *together*. It is He who has set us in families and communities, and our growth in interrelatedness, our involvement with each other, is part of the grand purpose of creation. Not isolated, self-sufficient "rugged individualists," but mutually dependent men, each contributing according to his gifts, are the fulfillment of God's purpose. He is known as Holy Spirit—holy "esprit de corps" if you wish—speaking and working through the fellowship of men.

Especially did our reforming fathers stress the corporate responsibility of men for their common life and assure us of the inspiration of the Holy Spirit in the work of the fellowship.

Our Creative Responsibility

In short, the blessings of sound community life rest on a view of what man is meant to be which in turn rests on what God is and does. He is Creator and Judge; as made in His image we are meant—without force, but freely—to rise to the dignity of creative responsibility. He is Redeemer and Healer; as made in His image we are meant to redeem and heal those in need around us. He is Inspirer and Ground of Community; as made in His image we are meant to be builders of a community among men.

So, Father, Son and Holy Spirit—one God—is the Source of our blessings of free, constructive ordered life in community. And this faith in what He is and does with us and through us is "the faith once for all delivered to the saints."

Now some of you are doubtless thinking at this point that there are a lot of good men who don't hold this faith, a lot of good men that don't go to church. That's right, there are. But these men are living off the income of a Christian endowment without contributing to the capital. They are good because their grandfathers feared God. And in many aspects of our society we are seeing the demonstration of Elton Trueblood's fine definition: Ethics is cut-flower religion. Cut-flowers look fine for a while, but when too long cut from their roots, they wither.

There was a time in recent decades when it l as though these roots would die—from the inattent men preoccupied with the cut-flowers. But we c joice that it is now evident that the tide has t More men and women in this land are part Christian cause today than at any time in our h and more than ever before gather together eage hear the good news which is our health and th vation of our common life. One of the signs times was the landmark statement of President of Harvard a couple of years ago repudiating the tive attitude of his predecessors toward superm religion and calling for "fresh and convincing leadership in religious knowledge, and even m religious experience"—which he set above "ind might" and "more research facilities" as the imp thing for our time.

Reformation—An Ever-Present Need

If the Churches which share in the heritage Reformation are to take full advantage of this t of the tide, it is not sufficient that they speak the of judgment and grace to those outside; they look at their own life and work critically and se grace of regeneration for the Church itself. Suc criticism and renewal should be the constant hal of any Church which regards itself as "Prote Martin Luther did a crucially important thing w brought to the fore again the doctrine of justifi by grace through faith which had become subm by the medieval system of "merits": but even mor than this was the fact that he transcended the sit that the Church was in, looked critically at it, an a means of judgment upon it. Out of this more f mental thing came the particular reforms; it, rathe any special doctrine, is "the Protestant princip use Paul Tillich's phrase. Thus a Church is not Protestant simply because it has had a reformati arose out of the Reformation: a Church is truly P tant when it recognizes that it *always needs* reform to be Protestant is to see the Church as under ment—and this means the Church today as well Church of the 16th century.

Thus the annual celebration of the Reform should be an occasion not so much for rehearsi failings of the pre-Reformation western Church, facing honestly the failings of our Churches toda pecially is it important that we do so now, because the renewed interest in religion today and the tunity the Lord has given us to reap a great h for Him, we need to be as sound and as effect we can be.

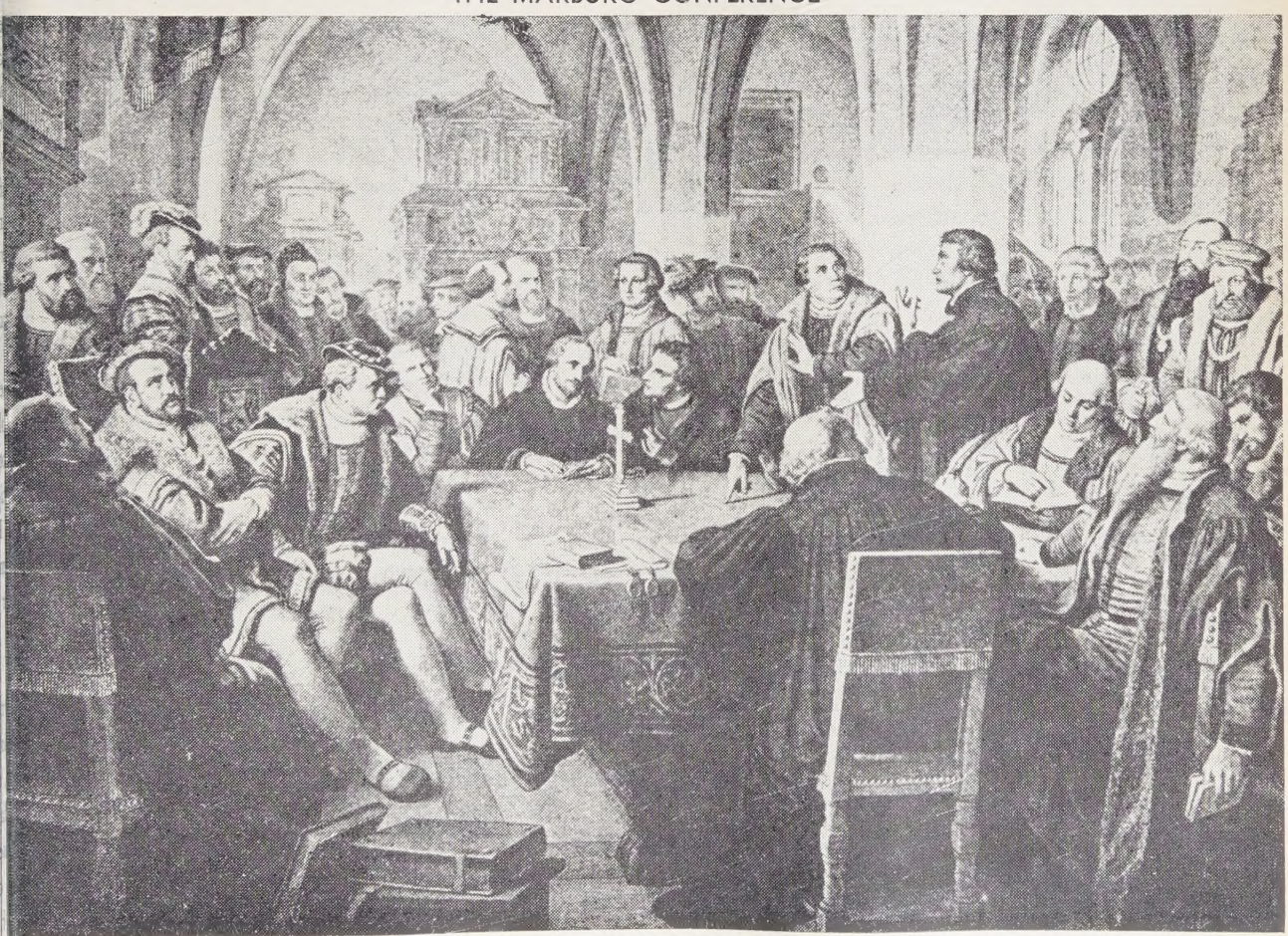
So, as we open ourselves to God's judgment to

ıe Church and to His grace to ınew its life, let us look confident- toward the future. As we do, let s remember in reverence and awe ır forebears in the Faith: the first hristians, who, with much less tan- ible evidence for it than we have, evertheless had utter confidence in ıe power of the Gospel; the re- rmers of all ages who in their mes reaffirmed the Gospel; and all ıe saints, known and unknown, ho have lived it out.

"Seeing we also are compassed bout with so great a cloud of wit- esses, let us lay aside every weight nd the sin which doth so easily eset us, and let us run with patience e race that is set before us, looking nto Jesus, the author and finisher f our faith . . ." (Heb. 12:1).

The Luther room in the Wartburg near Eisenach, Germany, where Luther is said to have thrown the inkwell at the devil.

THE MARBURG CONFERENCE



rtin Luther, Huldreich Zwingli, the Swiss reformer, and other prominent figures of the Reformation attended a conference at rburg, Germany, in October, 1529, to iron out differences in doctrinal agreements and to promote the unity of a Protestant rmany. The meeting also aimed to reconcile Luther and Zwingli on their differences over the doctrine of the Lord's Supper, the two leaders could not agree. However, the conference brought forth the "Articles of Marburg" which contained agreement several doctrines.

What Do You Study There?

It happened again yesterday. I suppose that since it occurs with such regularity, I should be used to it by now. Still, each time someone asks, "What do you do there, anyhow?" I become a little disturbed. The question is usually accompanied by a gesture towards Luther Theological Seminary, if we're anywhere in the vicinity of the campus. Yesterday's episode went like this:

It was late in the afternoon. I was just driving away from the Sem after spending a couple of hours in the library. I had driven only a block or two when I saw a young man standing on the corner with his thumb pointed in the direction I was going. In spite of all the warnings issued against picking up hitch-hikers, I stopped. (The school year is still young—I haven't yet had a chance to meet all the students, and he could have been a fellow seminarian.) As the young gentleman got into the car I noticed that he had some books under his arm. We rode in silence for a few blocks. He spoke first.

"You go to the university?"

"No," I replied. "I'm studying at Luther Seminary."

"Oh, you mean that place on the hill back there? I've been going by it for two years now and I've wondered what kind of school it is. You'd think they could at least put up a sign. . . ." His voice trailed off.

"Are you a university student?" I asked, hoping to get the conversation going again.

"Yeah—junior—majoring in math." A long pause. "Say, what do you study up there, anyway?"

There it was. That question again. There didn't seem to be time to answer it adequately—there never seems to be. After all, it takes three years to complete the prescribed course of study; how can you explain it to anybody in a matter of minutes! Guess more than anything else that's my reason for not welcoming the question. But my passenger was waiting.

"Well, it's hard to explain in a short time exactly what we are studying. We study a lot of things—all of them designed to train us to be pastors. A pastor is expected to do a lot of things and Luther Seminary is the place where we learn how."

"I suppose you learn how to preach," suggested my rider.

"Yes, but that's only part of it. We do have a special course on the art of preparing and preaching a sermon. It's called Homiletics. If you think Homiletics is an interesting sounding name what do you think of these? Dogmatics, Symbolics, Ethics. . . ."

"Pretty high class sounding. What do they mean

"Dogmatics is a study of the truths of the Church found in the Bible. [I wondered what the profess at the Seminary would think of that definitio You see, the Bible is a rather large book but there certain truths that are found throughout it. For exam you can find references to the question, 'What is G like?' in every book in the Bible. Symbolics is a st of the creeds and confessions of our Church. I gu you know as well as I what Ethics is."

"Seems to me I heard that you have to study Gr there. Why is that?" The math student seemed m interested now.

"To us Lutherans the Bible is a very important boo so important that in order to find out exactly wha says we study the languages in which it was writt That means we have to tangle not only with Greek with Hebrew too. There are still some people w insist that the only inspired Bible is the King Ja Version, but any Seminary student could soon cla that point."

"I never was much good in languages," my passen observed. "I don't think I'd do very well in that partment."

"There are plenty of other departments and could easily find one in which you could really sh How do you like history? We have that too. H Church History, which is a study of the Church thro nineteen hundred years, and History of Doctrine, wh we trace the theology of the Church throughout history."

"I might do better in that field. At least it doe sound too dry." My new acquaintance seemed to revealing a common trait of thinking about the Se nary. Namely, that it resembles a monastery.

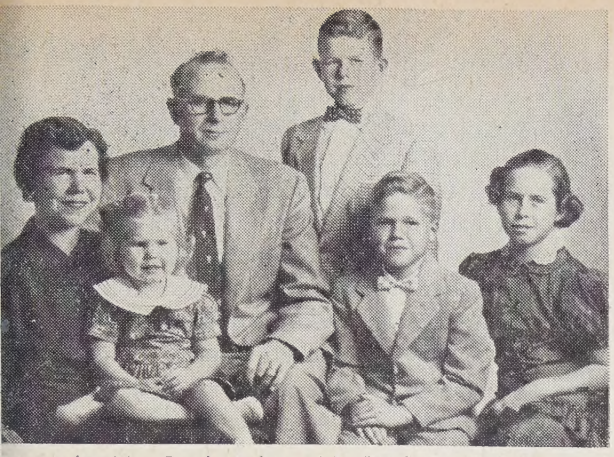
"We have plenty of subjects that aren't dry. I d think any of them are really deserts, and the profes do a good job of making the courses interesting."

"You can let me off at the next corner." I di try to force any more on him. I stopped the car. got out and thanked me for the ride.

I drove on. There seemed to be so many subjects failed to mention. Nothing at all had been said ab Pastoral Theology or Pastoral Counseling; courses which we learn the more practical aspects of being tors. There hadn't been a word about Liturgics where we cover the history and the art of conductin worship service. The music courses had also b omitted. I'd left out all reference to the Departmen Missions, both Home and Foreign. Nor had I him about the year of internship. . . .

No wonder I dread having people ask me what study at Luther Seminary.

SAM SEMINARIAN



t to right: Mrs. Ruud, Barbara, Mr. Ruud, David, Robert, and rlotte.

r. Rudolph Ruud of Minneapolis has accepted the l to be superintendent of the Skaalen Sunset Home Stoughton, Wisconsin.

Mr. Ruud will fill the vacancy created by the death the late Mr. Arthur S. Bragstad, who was one of outstanding leaders in the institutional program of Church.

Mr. Ruud is a graduate of St. Olaf College, North-d, Minnesota, and has held teaching positions and ncipalships at Foley, Gilbert, and Adams, Minnesota. r the past nine years he has been associated with the vestor's Diversified Services of Minneapolis, Minne-a.

Mrs. Ruud is a graduate of the University of Minne-a, and previous to her marriage was a social worker th the Pillsbury Settlement House in Minneapolis. ie Ruuds have four children.

The Skaalen Sunset Home is serving eighty residents d has in connection with it an up-to-date infirmary. The Ruuds expect to locate in Stoughton the first of ovember.

A busy resident at a home for the aged.

Bethesda Dedication

The new $725,000 Hildur Baade Memorial Building was dedicated with impressive ceremonies at the Bethesda Home for the Aged, 2833 N. Nordica Ave., Chicago, on Sunday afternoon, September 11. The services were held outdoors in the park adjacent to the Home. It was a day with fair skies, and there was a record attendance.

In the audience were those who could still remember the beloved founder of Bethesda, Miss Hildur Baade, the modest immigrant girl from Stavanger, Norway. With a heart deeply touched with Christian sympathy for many lonely and neglected old people in the city, she wanted to help. She organized, with heroic faith and prayer, a movement to provide security for needy older men and women with the result that she won friends and support for the founding of the Bethesda Home for the Aged. Closely associated with her was Miss Marie Rigstad, for thirty-five years the efficient matron of the Home.

The new building gratefully honors the memory of Hildur Baade. This modern four-story structure affords living quarters for seventy-five residents. The total capacity of the Home is thus enlarged to provide adequate room for 145 men and women of advanced years.

The rite of dedication was conducted by the Rev. A. Gordon Nasby of Chicago. The festival address, entitled "The Royal Law," was given by the Rev. Hoover T. Grimsby of Milwaukee.

Following the program, a tour of inspection of the Home was provided for the visitors, with refreshments served in the spacious auditorium of the Memorial Building. Chairman of the festival was Mr. Orrin Thorson, President of the Board of Directors. Words of sincere appreciation were expressed by the Superintendent of Bethesda, Mr. Russell Johnson. The present matron is Mrs. Maren L. Calhoun. Pastor Sigurd T. Sorenson is resident Chaplain.

A Chapel in the Hills

Roy L. Bee

Lutheran Vespers is a radio broadcast sponsored by the Division of Evangelism, a non-profit venture entirely supported by radio listeners with the exception of Evangelist Harry R. Gregerson's salary. God has blessed the venture, until today the program is carried over a network of eleven stations to an audience estimated at 500,000. The following article tells of a listener's dream for the future. Your prayers and concern will help determine whether or not this dream will be fulfilled.

CONRAD M. THOMPSON
Director of Evangelism

And God said, 'Let the waters under the heavens be gathered together in one place, and let the dry land appear.' And it was so. God called the dry land Earth, and the waters that were gathered together he called the Seas. And God saw that it was good."

As men travel the length and breadth of this beautiful land in which we live, we too must say that what we see is good. The rolling prairies, the rugged hills, the rivers, the lakes, the seas, all show the handiwork of God the Creator. The rugged hills leave a lasting impression of beauty, of strength, and of serenity as God their Creator intended centuries ago. The hand of man, the time of centuries, have hardly altered the ruggedness and beauty of God's plan.

Only recently a family returned from a vacation in the Black Hills of South Dakota. They remarked about the natural beauty, the quietness and peace that prevail in the Hills. One comment which they made—and it is common among vacationers in the Hills—was that God seems so near. His presence can be felt in peaceful valleys and on wind-swept peaks. Even time seems to lose its value as one communes with nature. In His love for man, God intended that there should be just such retreats.

Our Savior Jesus Christ found the peace and quiet of the hills and mountains refreshing. The New Testament reveals many instances of Jesus seeking refuge in the hills. On some occasions He would go alone; at other times His disciples would be with Him. Jesus saw that it was good. Jesus knew the quietness and the peace that awaited Him. It is likewise true today that man needs to get away from the turmoil, the hustle and bustle of everyday affairs, the seeming pressure of the crowds all around. It is good that man can turn to the hills.

While I was listening to Lutheran Vespers a few Sundays ago, a thought came to my mind which I am sure many others must have had. A chapel in the Black Hills would be a beautiful setting as well as a wor ful spiritual setting for such a program. Think of impact our Church could make upon the nation the other nations of this world, with a beautiful ch in such a setting. Think of the spiritual effect it w have upon the listeners, knowing that from this ch the Sunday evening broadcast of Lutheran Vespers originating. Many with no church affiliation w claim the Chapel in the Hills as their own pers church. Souls would be won for Christ.

A Chapel in the Hills would be a mecca for t sands of people from every walk in life each Imagine the impression on those making the visi journey to this chapel in the midst of God's handiw could be an experience that would never be forgo Perhaps a daily chapel service could be conducted, to any and all who would like to attend. Perhap outdoor service, in an amphitheatre, could be condu on Sunday mornings. Thousands of vacationers w hear the message of salvation. How many more pe with strong voices could sing Martin Luther's for hymn, "A Mighty Fortress Is Our God!" We ca begin to measure the effects such a chapel would with its messages to all the peoples of the world. S men would say that what they saw was good; s they would say that what they heard was good.

Why do we of the ELC not leap at the opportu to provide these enhancing facilities for this wel ceived radio program? During the past ten years broadcast has grown in its listening audience as as in its sphere of coverage. What a challenge to vide a setting that is in keeping with the high stand which have been maintained! Could not a dream Chapel in the Hills become a reality?

LUTHERAN VESPERS
Schedule of Stations
Sunday Evenings

KSOO Sioux Falls, South Dakota	4:30 p.m.	1270 K
WNAX Yankton, South Dakota	9:30 p.m.	570 K
WCFL Chicago, Illinois	7:30 p.m.	1000 K
WCCO Minneapolis, Minnesota	10:30 p.m.	830 K
KSJB Jamestown, North Dakota	9:30 p.m.	600 K
WJMC Rice Lake, Wisconsin	6:30 p.m.	1240 K
KWLC Decorah, Iowa	4:30 p.m.	1240 K
WCAL Northfield, Minnesota	6:30 p.m.	770 K
KODI Cody, Wyoming	6:00 p.m.	1400 K
KFGO Fargo, North Dakota	9:30 p.m.	790 K
KOA Denver, Colorado	9:30 p.m.	850 K

You Would Have More

Harold B. Kildahl

TWENTY-SECOND SUNDAY AFTER TRINITY
November 6, 1955
Text: Mark 4:21-25

is not an attempt to bargain, nor is it a matter that
n be worked out on a slide rule, but it is, neverthe-
s, a promise—a valid promise—that awaits fulfilment
the lives of believing men. It reads like this: "If you
ould have more, more grace reaching toward the
undance, more love developing Christ-likeness, more
tience, comfort, hope, and spiritual assurance, then
e heed." It's the "take heed" that concerns us now.

Take heed: first, concerning what you hear. It has
en said and stated and written in a thousand different
ays, but always it comes out the same, namely, that if
e is to grow spiritually, if he is to have a worthy
piration coupled with a holy desire to become Christ-
e, if he is to develop the virtues of the Christian life
d hold to the assurance of life everlasting, he must
ad, he must study, he must hear the blessed and
rnal truths of God. There's just no getting around it.
ne Word of God is the means, the spiritual nutrition,
e essential requirement for spiritual growth.

In the days of our years, hearing the Word of God is
the same time conveniently possible, and difficult.
mpeting sounds, confusing voices, coupled with in-
lving demands, combine to make it increasingly diffi-
lt to give a quiet moment to the Word of God. Yet
is essential. God must speak to hearts. He must com-
unicate to believing men. If you want more of all that
od provides—take heed what you hear.

Take heed: second, concerning what you do. The
xt points to two aspects of life and action. It warns
ainst a harsh attitude toward your fellowmen and
nderscores this by saying that it is only a logical con-
usion that you will get back what you give. It also
eaks of the candlestick that gives light to the whole
mpany in the room where it is placed. The Word,
erefore, is both warning and direction, both restraint
d constraint. It restrains the natural impulses of men,
d constrains men to positive action, Christ-like action
tterned after the life of the Savior. If you want more
all that God can and will provide, take heed—watch
ur speech, control your temper, pray for grace, and
deavor to follow the pattern of Jesus Christ.

Finally, the promise shines through: more will be
ded to the life of him who grows in grace and
uth. It's the same old story of use and abuse. He who
es the gifts that are in him and are promised by the
rd, will receive much; but he who timidly or neglect-
lly abuses the gifts that are in him will lose even that
hich is his.

Ministry of Music

Oscar R. Overby

The annual meeting of the General Board of the Choral Union, held at Berkeley, California, during the week of the music seminar, was of more than usual interest. This board, composed of all the officers of the organization and the Choral Union director of each district, represents the entire synod and speaks with considerable authority. The board is responsible for planning and promoting ways and means of conducting the affairs of the Choral Union, whose mission is now a church-wide ministry of music.

Reports on the role which music plays in the life of the Church were heard from all district representatives and from the executive director. These indicated a growing, widespread interest in new projects, uncultivated fields, and many avenues through which the music of the Church can be made more effective in vitalizing the activities of the local congregations.

At the Sunday morning services, for instance, where music, vocal and instrumental, is the medium for perhaps fifty per cent of the expression, there naturally is need for making that medium as appropriate and effective as possible. Involved is a tremendous power for promoting, or disturbing, the life, the beauty, the direction, of individual and corporate worship. The right musical language will encourage participation in praise and prayer and help give expression to spiritual joys and hopes which are resident in the individual but which too often remain inarticulate because of lack of appropriate outlet.

Good music can be uniquely effective in making real the abstract qualities of religion to the adult, and especially to the Sunday school child. Hence it was felt that we must improve our use of the power of music in child nurture, in evangelism, in all the activities of the congregation. But because of the very nature of good music this puts a premium on talented and trained leadership. Consequently, the board members stressed again the need for various types of leadership training, available to rank and file. Five major institutes were voted for next summer. More local music workshops were recommended, which would involve the polling of available teaching talent in the circuits and districts. Such talent may be rare in some places, yet sufficient to carry on a very fruitful mission, if properly employed. Some areas are already actively organized.

To implement the church-wide ministry of music now in prospect, the need of a central office was re-emphasized in words and plans throughout the three-day action-filled meeting of the Choral Union Board.

"By the Sweat of Thy Brow . . ."

David Br

Why, this could be one of the most significant developments in our Bible camping movement in many years!" comments one enthusiastic pastor upon hearing the plans for the Bible Camp "Sweatshop" November 15-17, at Camp Ihduhapi, near Loretto, Minnesota.

The virile and somewhat offensive title of "Sweatshop" conveys the impression that the pastors attending will be expending honest toil. To hammer out the actual purpose of Bible camping is one of the chief problems that will be confronting these men. The purpose is not altogether obvious, nor are philosophies of Bible camping completely similar in the camps of our Church. It might be said that there are some differences of view so utterly divergent as to be impossible of reconciliation. This ought to be known. There ought also to be an attempt to have some meeting of minds if possible. Everything as to the effectiveness of a camp depends on the Holy Spirit guiding all concerned into what He seeks to accomplish. This will not be the same in every situation, but it will be similar.

Strength in Diversity

Diversity has been the strength of the Bible camp movement. The freedom of local circuits and associations to deal with their local camp as fits their local needs is an inviolable necessity. But surely it is also an imperative need to come together as pastors working in this movement, to share insights, information, and ic This is why three days in the middle of November h been set aside by the Young People's Luther Lea It is not suggested to dictate policy, but to give collec assistance to local Bible camp committees.

It is anticipated that out of the labors of the pa pating pastors will come the foundation of an i synodical Bible Camp Manual. The need of suc manual has been expressed repeatedly. The dange foisting a manual on a movement whose strength been its diversity has also been expressed. The m up of the manual is not to be definitive, but "smo bordian," to permit sampling of ideas for springb application to the local camp situation.

"Char-man" or "Key-man"

The forgotten man" of the camping scene has described as the lot of the dean. Is his place that "char-man" or "key-man"? Practically the entire and all the effects of the camp are dependent on work. It is for that reason that the newly-elected d are especially encouraged to attend the "Sweatsho

The Luther League office will be paying the expe of one representative from each circuit or camp ass tion out of the funds collected this summer from c ers for the promotion of Bible Camp work. Any i ested person, however, is encouraged to come.

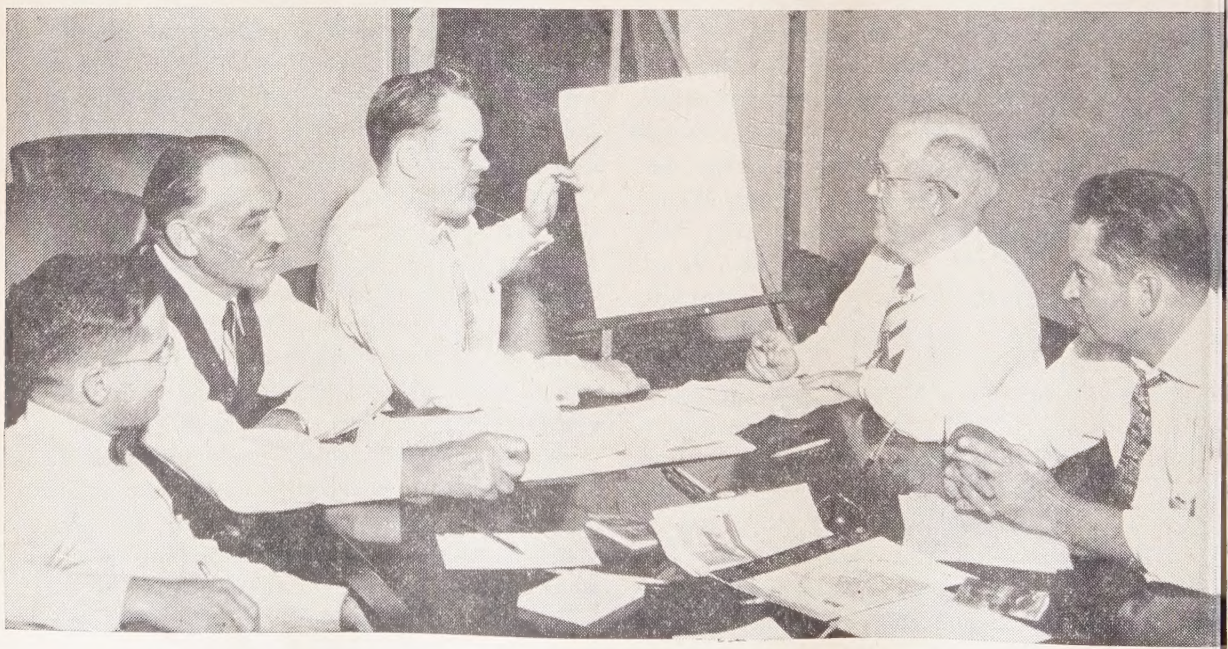


Photo by Gerald Giv

The Bible Camp Board works on structuring the coming Bible Camp "Sweatshop." Left to right: Dar Roa, Fred Westphal, D Brown, Melvin Braaten, and Carroll Hinderlie. Board members not pictured are Sylvester Berge and A. L. Rogen. The camp council is an increasingly important part of many camps' organization.

p sending an official delegate is asked to contribute ity dollars to a travel equalization pool to permit from all areas to attend. Cost of transportation will aid on the same basis as at the P-T-R missions.

BIBLE CAMP "SWEATSHOP"
November 15-17, 1955

day, November 15

p.m.
eynote address: "Where Have We Been in the Move-ent?"—Dr. Oscar C. Hanson, ELC Evangelist.

p.m.
What Is Our Purpose in Bible Camp?"—Pastor Merton rommen, LFC Youth Director —Buzz sessions on Bible mp purpose.

p.m.
Purpose—Past, Present, and Future"—Pastor R. Ofste-al, Decorah, Iowa.

p. m.
anel on Dean's work. Moderator: Dar Roa

p.m.
Sweatshop" Groups: The Dean's Team, General Cur-cula, The Use of The Bible, Youth Participation, Dis-ipline, Counselors, Utilizing the Outdoors, Physical tandards, Evaluation and follow-up, Camp and Parish, amp Varieties.

dnesday, November 16

) a.m.
Come, Holy Spirit"—Rev. Carroll Hinderlie.

) a.m.
Sweatshop" Groups.

) p.m.
Come, Holy Spirit"—Dr. Marcus Rieke, ALC Youth Director.

) p.m.
Sweatshop" Groups.

5 p.m.
Relation of Colleges to Bible Camp—Youth Caravans, etc.

0 p.m.
Vespers in Song"—Rev. Merton Strommen.

0 p.m.
Reminiscing—Dr. Theodore Huggenvik, St. Olaf College.

0 p.m.
Youth and the Merger—Dr. O. G. Malmin, Dr. Marcus Rieke, Rev. Geo. Robertson (UELC), Rev. Merton Strommen.

0 p.m.
Theology of Youth Work—Rev. Carroll Hinderlie.

rsday, November 17

0 a.m.
Come, Holy Spirit"—Rev. Geo. Robertson, UELC Youth Director.

0 a.m.
Summary, "Sweatshop" Sessions.

Youth participation at camp usually includes "kitchen police."

Impressive outdoor services are possible in the Bible camp setting. Nearly 130 camps will be attended by ELC young people next summer.

Spirited singing is a part of every Bible camp. Here an evening service begins with a hymn-sing led by Pastor David Preus of Vermillion, South Dakota.

Doctor Jacob Tanner

On Saturday, October 15, Dr. Jacob Tanner celebrated his ninetieth birthday. The birthday party held in his honor under the auspices of Luther Theological Seminary is the subject of a news story in this issue.

It was a relatively small and decidedly intimate party which was held in Dr. Tanner's honor. Only about a hundred guests were present. With few exceptions, they were men and women whose lives in one way or another have been close to Dr. Tanner's. There were a number of his colleagues from the seminary faculty. There were a larger number of his former students, both from his days as a theological professor, and also from his earlier days as head of the Christianity department at Concordia College and his later (and continuing) service as a teacher at Waldorf College. It was the sort of gathering which all participants can look back upon with pleasure: not running over with fulsome praise, just a gathering of people who wanted to bring joy to one who has brought them joy.

Our chief purpose here is to stress a facet of Dr. Tanner's long ministry which does not as a rule receive as much attention as we feel that it ought: his relation to the Parish Education program of The Evangelical Lutheran Church. Back in the earlier days of the ELC when we were feeling our way toward an up-to-date approach to the problem of adequate education of our children, Dr. Tanner was in the forefront, especially in supplying curriculum needs. He and the late Dr. J. N. Anderson were in a real sense pioneers. They share the honor with another man whose name should always be remembered: the late Rev. H. P. Grimsby who edited our first graded series. Tanner and Anderson, however, continued where Grimsby's pioneering work left off. And after Dr. Anderson's day of work was ended, Dr. Tanner continued on. His service to the Church as editor-in-chief of what has come to be known as "The New Graded Series" of Sunday school texts was of inestimable value.

A second area of special interest in the Parish Education field for Dr. Tanner was adequate training of teachers. Five of the "Ten Studies" series of texts for use in teacher training classes are from his pen; so also are several other unrelated texts. He was tireless in attending teachers' institutes. We have not the faintest idea how many Sunday school teachers in the congregations of the ELC received a new vision of the glory of the teaching ministry through his influence.

Into the sunset years, Dr. Tanner continues to minister to youth. At the age of ninety, he is still active as a teacher at Waldorf College. As long as he lives, his chief interest will be the children and young people of the Church.

EDIT

Enlarg

When the affairs of Luther Theological Seminary discussed in the conventions of our Church, spea love to apply to it one of two terms of endearm Either it is spoken of as "our School of Proph which in truth it is, since we look to it to supply insatiable need for more and more pastors. Or it i ferred to as "the heart of the Church," which it als in the sense that no Church rises higher than its istry.

Convention oratory is one thing; actual accomp ment is quite another. In the months to come, members of The Evangelical Lutheran Church going to have an opportunity of showing how m they think of their "heart." Page after page of paper has already been devoted to the Luther Semi Development appeal which is currently occupying an appeal to the people of the Church for $1,500,00 be used to bring the physical facilities of Luther Th logical Seminary up to the point where the institu can provide for present and prospective enrollmen

The truth is that the ELC is experiencing "H trouble." Someone has facetiously referred to it as largement of the heart." The pertinent figures l already appeared here, but they bear repetition. S 1946 (a short decade ago), the enrollment at Lu Seminary has increased from 127 to 450. In the when the writer was a student there, graduating cla in the twenties and low thirties were the rule ra than the exception. For years now, we have been cording classes closer to one hundred. Evidently end is not yet. Those who know the situation speak confidently of "an anticipated future enrollm of at least 600 students." We assume that this predic is based upon several factors: the continuing r growth of our Church; the tremendous increase enrollment at our five senior colleges; the probab that the forthcoming union will add students at seminaries of the new Church.

This is, to be sure, "heart trouble," "enlargemen the heart." However, it is the sort of "disease" which the Church should be thankful to God. how many years have we not been heeding our Lo command that we pray Him to send more laborers fields white unto the harvest! He has been answe that prayer more bountifully than anyone anticipa

IALS

e Heart

venty years ago there were probably not a hundred ople who anticipated, even in the remotest future, day when we would have—and be able to use—ward of a hundred new pastors a year, year in and r out. If anyone had ventured, say in the thirties, to gest that we would be having so many graduates m the seminary, the reaction almost universally would e been, "What in the world would we do with so ny pastors? We are going to have an over-supply t we can never absorb."

e amazing thing is that "enlargement of the heart" going hand in hand with "enlargement of the need." at is, of course, a part of God's answer to our prayers. rely, it is implied that the command to prayer for re laborers is contingent upon the recognition of re and more fields. An analysis of the Calls going candidates in theology will reveal how the fields are th expanding and multiplying. Begin with Home ssions. True, inexperienced men are not as a rule led to be Home Mission pastors any longer. Never-eless, each Home Mission field occupied requires the vices of a pastor. Sooner or later a newly ordained n must fill the vacancy in the ranks caused when a w congregation is formed.

Add the realignment and division of parishes which is ing on. Our Church has never seen anything to mpare with it. It is due, obviously, chiefly to two tors: increasing economic prosperity and a growing se of stewardship. Both bring more money into the asuries of the congregations. Where one over-worked stor has served too many congregations in one large ish, two or more men are now serving realigned or ided parishes. The large number of congregations ich now have two pastors is another facet of the ne development.

We have mentioned but two areas which are calling more and more ordained men. We could add many ers: an expanding Foreign Mission program; more more charitable institutions and services; larger larger departments of Christianity in the colleges are for larger and larger enrollments; more demands ordained men in inter-synodical and synodical administrative positions.

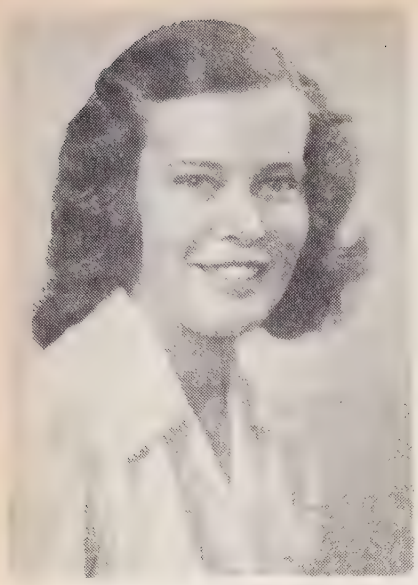
t adds up to an all but unlimited demand for n in the ministry. There is no source from which we can draw them except our two theological seminaries. And here in the States that means from Luther Theological Seminary, St. Paul; the seminary at Saskatoon has all it can do to supply the growing needs of our Church in Canada.

Suppose that the "heart disease" afflicting the seminary were the opposite of what it is. Suppose the supply was being choked off. Suppose that instead of "enlargement," our heart was shrinking. Then we would be facing a disease of the Church that all the millions of dollars in the world could not cure. An undersupply of pastors in the face of the opportunities of today and tomorrow would be a tragedy for the Kingdom and a disgrace to the ELC.

To be sure, buildings are not the sole cure of the enlargement of our heart. Actually, they are secondary to providing a theological faculty large enough and diverse enough to cope with the tremendous responsibility of preparing this horde of young men for the ministry. That too will have to come. We shall be much surprised if the 1956 convention of the ELC does not find itself confronted with a request from the Church Council and the Board of Education to increase the faculty of Luther Theological Seminary by several professors. We are almost ready to say that these two boards would be derelict in their duty if they did not come with such a request.

That, however, is a different matter. The problem before the Church at the moment is the matter of physical plant. The 1954 convention placed its unanimous stamp of approval upon the project. The three boards responsible for the physical well-being of our "heart" (Church Council, Board of Education, Board of Trustees) have made a careful diagnosis. The "cure" cannot be effected for less than the sum asked for—$1,500,000. So these boards, through their joint Seminary Development Committee, are laying the case before the Church—and let us remember that if we carry the figure of the "heart" through to its logical conclusion, the Church is the "patient"; Luther Seminary is *our* "heart." It is, in short, an intensely personal matter, possibly the most intimately personal appeal that has ever come before us.

We do not anticipate that the Seminary Development appeal is going to experience much difficulty. We have the feeling that this is going to be the most popular financial appeal made to our Church since the Centennial appeal of a decade and a half ago. Even as we see the hand of God in the "enlargement" of the heart and in the need for the men the enlargement is bringing, so we are sure that He will guide the giving of the Church. We rejoice that we have "enlargement of the heart," and we rejoice in having the opportunity to effect a cure.



Marjorie L. Bly

Week-end on a Forgotten Island

Marjorie L.

Somehow it seems a long time ago! But it was only on Friday that I left with a young Taiwanese girl from Ma Kung for Ch'i Mei. She was to act as interpreter for me, but through experience I found her Mandarin to be even considerably less than mine. I was indeed grateful to the son of the Bible woman at Ch'i Mei for the diligence with which he must have studied his Mandarin during his six years of schooling. Shih Huei was a remarkably typical fifteen year old, and I found myself smiling more than once, and wondering what "Jo" of *Little Women* would have done with the "Beth" I found on my hands. But never mind, she had a good time, and made a trip most of her friends never have—nor will.

Thursday evening we went down to the docks to check on boats that might be leaving for the island of Ch'i Mei. We found one fishing motor launch that "might" be leaving the next morning at eight-thirty.

Friday morning we got down to the boat at a quarter of eight and were told that it "might" leave at nine or before. We knew the trip would take four hours—at least—each way, and allowing a couple of hours for looking around would mean most of the day gone before we returned to Ma Kung and could get a hot meal. Not wanting to impose on anyone while there, we bought some things to eat—cookies and soda crackers, bananas, a small melon, "dragon eyes," and a tin of milk. With the possibility that we might have to stay overnight, I put my pajamas and toothbrush into a kerchief, along with a supply of children's tracts and a book on the life of St. Paul.

At eight-thirty we were comfortably sitting on a grass mat in the back of our fishing boat. The small space above the kitchen and sleeping quarters was already filled with people who sought—and found before did—the shade of the bamboo mat awning.

The Trip

Nine o'clock came and went! Nine-thirty! Ten o'cl Ten-thirty! Eleven o'clock! And finally the putt-pu the engine started. The black puffs of smoke ascen and we were on our way. The vibrations meant th soon had to stop my reading—should have brought knitting!

Three sisters were with us, on a second mat, spent most of the trip huddled and sleeping under umbrella. Shih Huei sprawled first one way, then other, completely oblivious of the fantastic rock fo tions and long flattened islands that we approached which lost their fantasy in treacherous boldness as passed them.

One o'clock, and we were going through the st of Wang-An, our halfway mark. Off in the dist could be seen Ch'i Mei. I know now why it took anc two hours to reach our destination. The last hour spent in rocking and rolling—even on this beauti calm day—as we almost completely circled the is and slowly, ever so slowly, worked our way into pier. The coast is an almost continuous wall of ja rock, chunks of which have spaced themselves at comfortable intervals and angles in the coastal w We seemed to be heading directly into one of white, water-splashed walls, when several men of crew hastily grabbed long bamboo poles and first pu us away from these rocks, then maneuvered the into a quiet yard. It was surrounded on three sid natural rock walls and on the fourth by a man- construction which had an opening only large en for the passage of boats.

There was a row of fishing launches and a few sm boats bobbing around. One boat, apparently being out to sea for the first time, was duly christened incense, burning of papers, and a flurry of firecra Then, as though to test its utmost, three (yes—t

rowed with all their might and main around and nd the "yard" several times, then out the opening ıe fourth wall. This little boat was painted a bright and, like all the other rowboats, had a large black white protruding eye on each side of the bow. A man poled his rowboat out to ours and ferried ips of us to the wet steps leading up the beach.

fter registering we went up a rather steep, though long, incline to the top of the island and found our to the church—about a fifteen minute walk.

n coming to Ch'i Mei there were three things I ted particularly to check on: the medical situation—e specifically the needs for anti-leprosy work; the l Christian congregation; and the receptiveness and peration of the people toward outside help. There no boat returning to Ma Kung that afternoon, ch meant our two-hour stay automatically became vernight stop.

Visit With the Changs

the church a number of children were playing under one tree. I aimlessly asked if "pa-pa" was at home. e little boy chose to enter a door adjoining the church ran on in. We followed, through a long corridor, n off to the right into the second room where we nd the little boy embracing and whispering to a n, evidently his father. Mr. Chang was not the pastor, was the Bible woman's husband. He did have a fession in his own name, a Chinese medicine prac-oner, though not a very confident one. He was apolo-ic for distributing his wares. He said he had for a g time dreamed and hoped to start a medical college ıtered around the Christian Gospel. That surely is ded—and not only in Taiwan.

Mrs. Chang soon appeared—with as complete a set gold teeth as I have yet seen—and immediately busied self with making us more comfortable. I almost de-ted their supply of boiled water. While I was doing s, Mrs. Chang took some chicken eggs (from the ıer bedroom) out to the kitchen. She soon set before (Shih Huei was sleeping) a bowl full of sweet soup h bean flour noodles and three hard-poached eggs. e kettle, too, was set on the table, should I want ne more! I did take another bowl of the clear soup, three eggs at a time are more than enough for me—d I wondered what it was doing to their supply.

ur Guide and Our Tour

ıu En, the son of about fourteen, proved to be an ger and able guide. After I had eaten what I believed s supper, though it wasn't yet four-thirty, he accom-ıied me into the village proper. On the way we met boat supervisor. No boat on Saturday, but there uld be one on Sunday. Hmmm! Hmmm!

We stopped to look at the school, which was a fine building and looked rather new. It can accommodate from seven to eight hundred students, the first six grades, but usually only four to five hundred attend. After the third grade the girls gradually drop out. It is necessary for them to help at home, caring for younger brothers and sisters, or to help in the fields. The boys attend school as fishing weather permits.

The public health program has a small but new and well-built clinic building, which has a rather sad history. From different sources I learned that one doctor had been there for a number of years, and on the side had carried on his own private practice. He was dismissed and a new man was called. The new doctor, however, was unable to adjust himself to the living conditions, and shortened his stay to a few weeks. At present there is someone temporarily filling in who "knows" how to treat headaches. Most of the natives do not seek any medical care when they first realize they are sick, but wait until in an advanced stage, and then find their way to Mr. Chang. He says he "heals eight out of ten" but is "afraid of the most serious cases because the wrong medicine might mean the patient's death." Emergencies, surgery and difficult labor cases must wait for the next boat (ownership and management seems to be a joint affair, though not always co-operative).

Skin, stomach and eye disturbances are the most common. The people say there is very little tuberculosis. Here, as on the other islands, there are a number of victims of filiriasis. I saw an eight-year-old girl whose right leg had been operated on in Ma Kung. Her younger brother had one abnormally large leg, with a plaster of native medicine wrapped around it. Four patients of leprosy had been sent to Taipei, where one had died. No one during the time I was there revealed any knowledge of the whereabouts of their families. Perhaps with time a little helpful information will come forth. After all, most of the people had no way of knowing just what my interests might be. It may very well be that the families are no longer on Ch'i Mei. But, where are they?

(To be continued)

Taiwan farm scene

Meditations for the Family Altar

J. R. Hes

TOWARD THE TWENTY-THIRD SUNDAY AFTER TRINITY

The Epistle: Romans 13:1-7

The Gospel: Matthew 17:2

Monday, November 7
PERFECT REST
Read Hebrews 4:9-13

So then, there remains a sabbath rest for the people of God.

God's people, those who love Him and depend on Him, know what it is to have rest. They rest in the Lord. This is one reason they get themselves through this life with considerable ease. Usually they are not snowed under by life so that they end up as nervous wrecks. They have learned how to punctuate their days with rest that comes with Christian faith.

They also know the sort of rest that comes with proper recreation. They do the things that refresh their bodies and spirits. They do not do the things that leave an ugly cloud overhead; a cloud of regret and remorse.

But the great rest, the "sabbath rest" is the one that comes at the close of life. This is the perfect rest, so great that no human language can describe it. This rest belongs to the people of God. How good and gracious of our Father in heaven to make this rest available to those who love Him!

I rest in Thee, O God. Amen.

Tuesday, November 8
A NARROW DOOR
Read Luke 13:23-30

"Strive to enter by the narrow door; for many, I tell you, will seek to enter and will not be able."

Jesus made it very plain that getting into heaven was not as simple as falling off a log. No one has a right to go around with the dangerous idea that, somehow, you are going to end up safe and sound at home in heaven no matter how you carried on in life. Nor that at the end of life you can always hurry up and "make up for lost time," and thus be ready for the glorious habitations.

As He taught in all matters of the Kingdom, so also here; Jesus says that the requirements are stiff. The door is narrow, and its calls for discipline to get through it. "Strive" to enter, He says. That doesn't sound like a careless walk down the lane. It sounds more like planning, steering, concentrating. Throwing off unnecessary things, keeping the eye on the goal. It's remembering that the gift of salvation can be lost unless I make it a prize.

Keep me watchful, dear Jesus. Amen.

Wednesday, November 9
GREATER AND GREATER
Read Haggai 2:1-9

"The latter splendor of this house be greater than the former, says the of hosts."

The Jews had been very proud c temple in Jerusalem. It was a bea place built to the glory of God. it was destroyed they thought back its splendor. Through His servant H God spoke the words of our text. H that the new temple would be g than the old. God always has som better in store.

Many beautiful things have been to honor God. Churches, church win paintings, statuary, music; all speak and praise to His Name. Yet none of is perfect enough nor great enou fully glorify Him.

Christians know that the "splend the latter house" refers also to the Jerusalem. The Bible describes it in we can understand, yet, because o limited understanding, cannot show full glory of the temple to come.

Let me think upon Thy glory, O

+

Thursday, November 10
REAL INFORMATION
Read I Timothy 4:4-11

Have nothing to do with godless and silly myths.

Intelligent Christians do not go along on hit-and-miss information. They know the score. They do not believe in the popular notions and ideas about religion. They have real information that is right out of the Word of God.

They know, for instance, that God is love. But that does not mean that they make a "grandfather" out of Him, like the world does. Christians know that God is love but also that justice is a perfect thing with Him. That means that He punishes for sin. They know, too, that all things were created by God, that things didn't "happen" into existence. And they know what the future is like. They need not guess at what it will be. They know that either it is with God or away from God. They do not operate on silly myths. They know.

How good it is to have God's Word so that through it we may grow in grace and in the knowledge of our Lord Jesus Christ!

Friday, November 11
WHAT KIND?
Read Luke 16:10-13

"He who is faithful in a very little is faithful also in much; and he who is dishonest in a very little is dishonest also in much."

Jesus was very wise. He knew that what people did depended upon what was in their hearts. If they were faithful people they would be faithful in little things as well as in great things. If they were crooked they would deal crookedly in big things as well as small. If it is in your nature to be faithful, you will be faithful all the way through.

If I want to answer the question, What kind of steward am I? all I need do is examine how I handle the little, everyday things. If I do my best with them then I have it in my heart to do my best with everything. If I am dishonest in little things there is no reason to believe that I would not be dishonest in a larger situation. I do what my nature leads me to do. And blest am I if God so rules my heart that I am a good and faithful steward.

Rule Thou my heart, O Jesus. Amen.

Saturday, November 12
HOW FAR TO GOD?
Read Psalms 85:6-13

Surely his salvation is at hand for who fear him.

It is a remarkable thing that the tion God has prepared for man is v reach of every person who is expos the Means of Grace. That brings close to man. Yet how far away H be! So near, yet so far!

How is it with me? Am I ke God away by not yielding to Him? I been listening to His knock on the without opening to Him? Have I His call and spent too much time de whether or not I should answer? H been prompting me to rise up w still remain as I am? These are that keep His salvation from bec mine.

Many people can speak positive salvation. To them it is real and i them with love and joy. To them not only near, but within them, a carries them happily along the way.

Make me sure of my salvation, O Spirit. Draw me unto Thee that I be wholly Thine. Amen.

ere and There on the Christian Front

Edited by Raymond M. Olson

MINISTER FASTENS CROSS

RNS Photo

ted more than 55 feet into the air by errick, a young minister places a cross the new steeple of Trinity Episcopal rch in Birmingham, Ala. He is the Rev. iam R. Hill, rector of the church and a ier Air Force pilot who volunteered for job. Wearing his clerical collar and , he sat in a small wooden chair as he lifted toward the steeple. In midair he ed the seven foot aluminum cross, h had been lifted by a second line, in tion on the steeple, while a small group neasy parishioners looked on.

TISH THERAN COUNCIL

e seven-year old Lutheran Council Great Britain has drawn up a con- ution under which its four member ups will be represented in the Coun- is Churches. Dr. David Ostergren, or representative in Great Britain the Lutheran World Federation's artment of World Service, pointed that the drafting of the constitu- was "something none of the rches had been able to agree upon re because of the question of rep- ntation."

n a historic meeting," he said, "the rch leaders finally voted unanimous- n 'church' instead of 'person' rep- ntation in the Council." The Coun- is composed of Estonian, Latvian, sh, and German Lutherans.

his decision enabled the Council ncorporate under English law as a itable institution. It will thus be free and able to hold property. In addition to preparing a Constitution, the Council is also revising its rules of procedure to emphasize its representative character and to strengthen the co-operative machinery of the four church bodies.

CLERGY SALARIES

Clergymen dropped from the upper 30 per cent of salaried workers in the U.S. to the lowest 30 per cent between 1939 and 1949, according to a study released by the U.S. Census Bureau.

The study, which dealt with changing patterns of income distribution in the decade, was made by Dr. Herman P. Miller under the auspices of the bureau and the Social Science Research Council.

Out of 118 occupations studied, the ministry was one of only 24 that failed to register a gain of at least 100 per cent in income during that decade. The median income of clergymen rose from $1,264 a year to $2,319 during the period, a gain of 83 per cent. This compared with an average gain of 122 per cent for the white collar professions. The average income of lay religious workers increased from $1,327 a year in 1939 to $2,276 in 1949, a gain of 70 per cent.

FIRST ALL-AFRICA CONFERENCE

The first All-Africa Christian Conference in the history of that continent will be held at Marangu in Tanganyika, Nov. 12-22, because "tomorrow may be too late to try crossing certain frontiers." The ten-day study conference, sponsored by the Department of World Missions of the Lutheran World Federation, will be attended by 150 delegates, 100 of whom will be African Christians from ten different countries.

"Political and racial tensions in Africa are rapidly making parts of that continent less receptive to European and American Christians who wish to work among the people there," Dr. Fridtjov Birkeli, director of the Department of World Missions, said. "We are hoping this conference will help the African Christians to carry a larger share in the work of the Church in their countries."

If the conference is successful, and this depends upon the enthusiasm

PROTEST DOG RACING IN ARKANSAS

RNS Photo

A group of church women from Crittenden County, Arkansas, visited Gov. Orval Faubus of that state to protest the granting of any franchise permitting dog racing in West Memphis. The governor said that no franchise would be given except by a court order until a local option election is held. Spokesman for the group was Mrs. Russel J. Clubb (second from right), wife of the pastor of Calvary Baptist Church in Little Rock, who is a leader in protesting the race track.

shown by the Africans themselves, Dr. Birkeli said, it may lead to an All-Africa conference of all the Protestant mission societies and Churches. "No other group has attempted such a meeting before," he said. "The sociologists say Africa is not socially mature and the Churches have said there is a shortage of spiritually mature leadership, but we feel that tomorrow may be too late to try crossing certain frontiers. We are holding this conference today to be sure that we do not lose a great opportunity for a great continent."

Five co-presidents will be elected to preside over the meetings, three African and two non-African. There are approximately 150 million persons in Africa, of whom 15 million are estimated as being Christian. Of these an estimated one million are Lutheran.

BEST CHILD CARE

Episcopal and Lutheran Churches have, in general, the best child care programs of the Churches. This opinion was expressed by Joseph H. Reid, executive director of the Child Welfare League of America, as he addressed the Philadelphia Episcopal City Mission Society.

"The gap between religion and social work is being lessened in the mutual aim to serve the whole child," Mr. Reid said, "although there still are divisions. The practices and policies of professional social work sometimes cut across sectarian lines or disregard them since the case worker's goal may merely be to bring temporal betterment. On the other hand, the church-sponsored program can be so religiously one-sided as to ignore what is best for the child in terms of mental and physical welfare and accepted modern methods. Some of the differences, too, arise simply from use of high-sounding jargon by the professional and low-flown rhetoric by the religious. Both must realize that a child who does not love his parents—real or foster—is not likely to love God."

"Of the approximately 100,000 children now in institutions, less than three per cent are full orphans," he said. "Over half of the total are returned to their own homes after an average stay of 1.7 years. The real need is for more treatment-centered institutions, too many of the present ones being merely care-centered. Some children are such serious behavior problems or so emotionally upset from home conditions or environment that they would hardly be acceptable either for foster homes or adoption."

HIGH COST OF CRIME

Crime costs the nation $14 for every dollar given to the Churches, J. Edgar Hoover, director of the Federal Bureau of Investigation, told the International Association of Chiefs of Police. When all factors are considered, he said, the cost of crime is almost $20 billion annually.

"The crime problem is essentially a youth problem," Mr. Hoover declared. "Law enforcement and the entire community must concentrate more and more on the problem of the juvenile. Last year, 57.6 per cent of all persons arrested for auto theft were under 18 years of age. Forty-nine per cent of all those arrested for burglary and 43.6 per cent of those arrested for larceny were in the same age group."

The FBI chief said that the "alarming situation" with regard to juvenile theft might be "quickly remedied" if parents were held legally and fin ly responsible for the criminal their children.

WORTHY OF NOTE . . .

There are now 141,733 more cocktail lounges, and liquor st the U.S. than churches, synag and temples of all religious the Methodist Board of Temp reports. . . . Whether or not a of religious bodies will be ta 1957 rests with the Bureau Budget and its opinion about inc the $1,250,000 which would be for the project. . . . After mu turbance over the lack of a Catholic representative from V to the White House Conferen Education, John S. Hooper of boro, former chairman of the V Board of Education, has resigne representative of Roman Ca schools could be named in his He said such a representative keep parochial schools "cogniz the problems of the public sch tem as well as their own." . . . 50,000 lay members of the L Church—Missouri Synod are e to visit the 550,000 homes denomination's members in the est of stewardship during the of November.

CHILDREN GIVE STATION WAGON

RNS Photo

Dr. Eugene Carson Blake of Philadelphia, president of the National Council of C accepts the keys to a "Harvester" station wagon presented to the council by chi the Evangelical and Reformed Church. The keys were handed over by five-year-old Riefle of Millvale, Pa., on behalf of the youngsters during a meeting of the General Board. Looking on at right is Dr. James E. Wagner of Philadelphia, pres the E & R Church. The vehicle will be used by the council's Division of Home Mi its spiritual ministry to migrant workers across the country. It is equipped with organ, film projector, musical instruments, books and games.

rrespondence

WHAT SHALL THE NAME BE?

atever name is finally adopted for the four-way r, be it consummated in 1958 or 1960, should prove ctory to the great majority of adherents of the four ng synods. We hope and pray that neither it nor ing else we do and transact in the matter of union ically will be misconstrued or misunderstood or left open and unhealed wound. Nothing under the sun ect. It is too much to expect that our merger will exception. However, we can and must try to make nearly perfect as possible and make it stick like former s both in the American Lutheran Church and The gelical Lutheran Church and we believe in the others ll. It seems reasonably sure now that we are heading gly and unitedly for something that will make us all and quite satisfied.

t will it not to begin with be unwise to retain the of any one of the merging bodies? All four bodies en to have very fine names, names that are very dear em regardless of how they got them and how old they or for any other reason. Indeed, it would be a very policy if we in The Evangelical Lutheran Church to insist on our name even though it was obtained gh much herioc, nationalistic, and theological struggle. e must be a name that will answer our purpose and be what we need and want. We have heard that "The rican Lutheran Church" will be proposed. That already e name of one of the negotiating synods. Indeed, a fine name. But that is what every Lutheran Church American," or at least ought to be. The same thing es to the name "Evangelical." That's what they all to be. And ought to be.

hat, then, shall the new name be? The Reformation eran Church? The Augsburg Lutheran Church? The ed Lutheran Church? The Lutheran Church of the rmation? The Martin Luther Church? ad infinitum. why make the name any longer than it has to be? not enough to specify what we are and what we stand y the short, correct, specific, and beautiful name *The eran Church* and add, if desired, "of *America*"? conjunction with this may it not be considered imper- t to suggest the name *"The Lutheran Message"* for the l weekly organ, and elminate anything that is foreign true Lutheran message in it, augmenting our strength r than diminishing what we already have gained.

(The Rev.) Johannes Hoifjeld
Orland, Calif.

OUR CHURCH AS LANDLORD

often takes some time for news to reach us out here, Lutheran Herald takes the slow boat to China. So the news of a uranium strike causes a delayed reaction. article "A Word About Uranium" and a subsequent in the Correspondence for Sept. 6, 1955, together with ticle entitled "A Sure Foundation" by Mr. Alf Jorgen- director of Abiding Memorial Foundation which ap- d in the *Missionary,* September, 1955, cause me to ask the question: "Is the role of landlord a proper work of the Church of Jesus Christ?"

As a Church we have been rejoicing when another farm is added to our extensive holdings. It has been given by those whose hearts have been moved by the love of Christ. But an owner is replaced by a tenant. The most elementary understanding of rural sociology tells us that tenant farming is detrimental both to the farmer and to the community. The church supervisor may seek to inspire the tenant farmer that one row of corn he plows is his and the next one he plows is the Church's. But has anyone ever suggested elsewhere that we should give 50% to the Church? Can the Church as landlord, seeking the greatest return for her investment also have the spiritual welfare of the tenant farmer uppermost in her heart? Has not European history taught us that when the Church was rich in landholdings, she was hated by the common man? Is not the role of landlord a hindrance to the prophetic ministry of the Church of Jesus Christ? As a pastor of The Evangelical Lutheran Church, I could not with a clear conscience advise anyone to donate land to our Church if our Church were to continue to till that land. Donate the proceeds from the sale of a house or farm to the Church, Yes! But for our Church to be absentee-landlord, No!

The hope of the Church in the extension of Christ's Kingdom lies in the faith of its believers, not in the extensiveness of its endowments. God help His Church if the materialism which we deplore in others should be found to have captured our own beloved Church.

(The Rev.) Gerald Lundby
Tainan, Taiwan

[*Editorial comment on this letter will appear next week.* —The Editor.]

The Correspondence page is intended to be an open forum for the use of our readers. The views expressed on this page are those of the writers, with which the editor may or may not agree. Brief letters on pertinent subjects are invited. It goes without saying that nothing contrary to the teaching of the church will be accepted.

Progress Report

LUTHERAN REFUGEE SERVICE
235 Fourth Avenue
New York 3, N. Y.

September 5-9, 1955

Assurances	
To January 1	2,220
October 10-14	75
Total Assurances	5,014
Arrival of Refugees	
To January 1	61
October 10-14	8
Total Refugees Arrived	2,095

Schools and Colleges

Edited by the Division of Higher Ed

Enrollments in Our Schools and Colleges, October 1, 1955

(An analysis of enrollment trends will be made by Dr. Orville Dahl in a forthcoming issue.)

	1954			1955			'54-'55
	Men	Women	Total	Men	Women	Total	Difference
SEMINARIES							
Luther—St. Paul							
Senior	73		73	83		83	+10
Middler	95		95	94		94	— 1
Junior	114		114	120		120	+ 6
Intern	75		75	95		95	+20
Special	54		54	49		49	— 5
Total	411		411	441		441	+30
Luther—Canada							
Senior	5		5	5		5	0
Middler	5		5	7		7	+ 2
Junior	8		8	7		7	— 1
Special	1		1	0		0	— 1
Pre-Sem I	5		5	2		2	— 3
Pre-Sem II	1		1	6		6	+ 5
Total	25		25	27		27	+ 2
Total Seminaries	436		436	468		468	+32
COLLEGES							
Augustana							
Graduate				3		3	+ 3
Senior	58	34	92	78	34	112	+20
Junior	82	30	112	88	58	146	+34
Sophomore	90	108	198	130	145	275	+77
Freshman	174	187	361	191	204	395	+34
Special	14	40	54	19	13	32	—22
Part-Time				24	102	126	+126
Total	418	399	817	533	556	1089	+272
Concordia							
Senior	98	66	164	110	111	221	+57
Junior	111	109	220	130	97	227	+ 7
Sophomore	157	168	325	167	199	366	+41
Freshman	246	279	525	274	245	519	— 6
Special	8	8	16	10	7	17	+ 1
Other	3	2	5	3	1	4	— 1
Total	623	632	1255	694	660	1354	+99
Luther							
Senior	67	43	110	113	60	173	+63
Junior	103	63	166	103	53	156	—10
Sophomore	127	109	236	130	108	238	+ 2
Freshman	239	188	427	251	211	462	+35
Special	5	6	11	1	8	9	— 2
Extension	3	53	56	0	20	20	—36
Total	544	462	1006	598	460	1058	+52
Pacific Lutheran							
Graduate	9	15	24	33	23	56	+32
Senior	94	64	158	86	82	168	+10
Junior	93	78	171	97	87	184	+13
Sophomore	116	85	201	163	102	265	+64
Freshman	187	150	337	203	208	411	+74
Special	21	62	83	25	61	86	+ 3
Extension		36	36				—36
Total	520	490	1010	607	563	1170	+160

	1954			1955		
	Men	Women	Total	Men	Women	Total
St. Olaf						
Senior	171	84	255	159	132	29
Junior	169	156	325	165	152	31
Sophomore	197	215	412	250	237	48
Freshman	282	323	605	275	335	61
Special	7	8	15	7	2	
Total	826	786	1612	856	858	171
Waldorf						
Sophomore	35	45	80	52	62	11
Freshman	60	88	148	76	91	16
Special	0	4	4	1	2	
Total	95	137	232	129	155	28
Total Colleges	3026	2906	5932	3417	3252	666
SECONDARY SCHOOLS						
Augustana Academy						
Grade 12	26	30	56	26	29	5
Grade 11	22	30	52	19	30	4
Grade 10	15	30	45	18	20	3
Grade 9	14	15	29	25	21	4
Total	77	105	182	88	100	18
Camrose Lutheran College						
Grade 12	34	29	63	26	31	5
Grade 11	20	25	45	19	20	3
Grade 10	15	14	29	16	18	3
Commercial		13	13		15	1
Total	69	81	150	61	84	14
Dakota Lutheran Academy						
Grade 12	7	9	16	11	7	1
Grade 11	10	9	19	11	13	2
Grade 10	8	11	19	13	16	2
Grade 9	11	14	25	21	15	3
Part-Time				8	6	1
Total	36	43	79	64	57	12
Lutheran Collegiate Bible Institute						
Grade 12	15	22	37	14	28	4
Grade 11	13	21	34	14	23	3
Grade 10	12	21	33	16	17	3
Grade 9	11	10	21	15	6	2
Bible	2	4	6	2	5	
Total	53	78	131	61	79	14
Waldorf (High School Division)						
Grade 12	4	3	7	0	0	
Grade 11	2	3	5	0	0	
Total	6	6	12	0	0	
Total Secondary Schools	241	313	554	274	320	59
Total Enrollment—All Institutions	3703	3219	6922	4159	3572	77

ithin the ELC

tinued from page 990)

sumed by fire in the early part of present year.

finneapolis, Minn. Bethel Church, ish of the Rev. A. C. Lehman, held arty for members above the age of years on Sunday afternoon, Oct. 1. Among those taking part in the gram were Alex Fjelstad and Mrs. rman Hofstad, both of them belong- to the age group honored.

th Dakota

stelline, S. Dak. Trinity Church, ish of the Rev. E. A. Bersagel, is sidering expansion of its church it, due to progress made since it in 5 became an independent parish ether with First Church of Bruce rural St. Petri Church.

ada

ancouver, B. C. First Lutheran urch, parish of the Rev. Arnold B. Hagen held a groundbreaking cere- ny Oct. 9th, as the first step toward structing a $100,000 building on site. The congregation is currently ducting a canvass to raise this ount through three-year pledges.

ITUARIES

Bertha Teigum

Bertha Teigum, a graduate of the theran Normal School, Madison, nn., later a matron at the children's mes at Lake Park, Minn., and at oit, Iowa, has recently passed away, years of age. Funeral services were d Sept. 27th at Rosendale Church, delia, Minn. Pastors Adrien Olson M. P. Kaatrud officiated. Born e 27, 1883, at Lillehammer, Nor- y, Miss Teigum came to USA in 5.

Pauline Alsaker

Pauline Alsaker, a life-long member Our Redeemer's Church, Benson, nn., died Oct. 10th, in her 66th year. the funeral Oct. 14th, at the church ned, the Rev. H. S. Nasheim offi- ed. Dr. Herman E. Jorgensen ught greetings. Miss Alsaker was n near Benson Feb. 22, 1890. Hers a life of quiet, unobtrusive Chris- service.

The Rev. L. O. Onerheim

The Rev. Lars O. Onerheim, Brook- s, S. Dak., died Oct. 16th, in his d year. Funeral services were held Oct. 19th at First Lutheran Church in Brookings, the Rev. E. O. Gilbertson officiating. Greetings were brought by Dr. H. O. Shurson. Pastor Onerheim was born Feb. 26, 1874, at Calamus, Iowa. He attended St. Olaf College and the United Church Seminary, graduating from the latter institution in 1906. He served the following parishes: Wilbur, Wash., 1906-09; Kalispell, Mont., 1909-14; Big Timber, Mont., 1915-19; Minnesota Valley-Bogund parish, Madison, Minn., 1920-43; Hettinger, N. Dak., 1943-44; Nunda, S. Dak., 1944-46. Later he served as visitation pastor in First Lutheran, Brookings. His wife, nee Martha Snorteland, died in 1949. He is survived by several children.

The Rev. C. M. Fosmark

The Rev. Carl M. Fosmark, pastor of the Gethsemane-Saron parish near Minot, N. Dak., passed away Sept. 26, 73 years of age. Funeral services were held at Flandreau, S. Dak., the Rev. Judeen Johnson officiating. Pastor Fosmark was born Aug. 3, 1882, in Moody County, S. Dak. He attended Sioux Falls Normal School and Luther Seminary, St. Paul. Was ordained in 1910. Before serving the above mentioned Minot parish he served parishes at Coeur d'Alene, Idaho; Bottineau, N. Dak.; Dunn Center, N. Dak., and Douglas, N. Dak. He is survived by his wife Ella, nee Rialson.

ANNOUNCEMENTS

Minneapolis Circuit WMF will meet Oct. 31 at Our Redeemer's Church, Minneapolis, Minn. Speaker: the Rev. Maynard Iverson.

Watertown Circuit will meet Nov. 6th at Estelline, S. Dak. Speakers: Doctors Selmer Berge and Oscar Overby.

Milaca Circuit WMF will conduct a workshop Nov. 4th at Pequot Lakes, Minn.

Blue Earth Circuit WMF will hold a workers' conference Nov. 4th at Kiester, Minn.

Decorah Circuit WMF will meet Nov. 1 at First Lutheran Church, Decorah, Iowa. Speakers: Mrs. Oscar Branstad and the Rev. Hjalmar Astrup.

Twin Valley Circuit LDR will meet Oct. 30th at Hitterdal, Minn. Speaker: Miss Ruth Johnson, Sudan missionary.

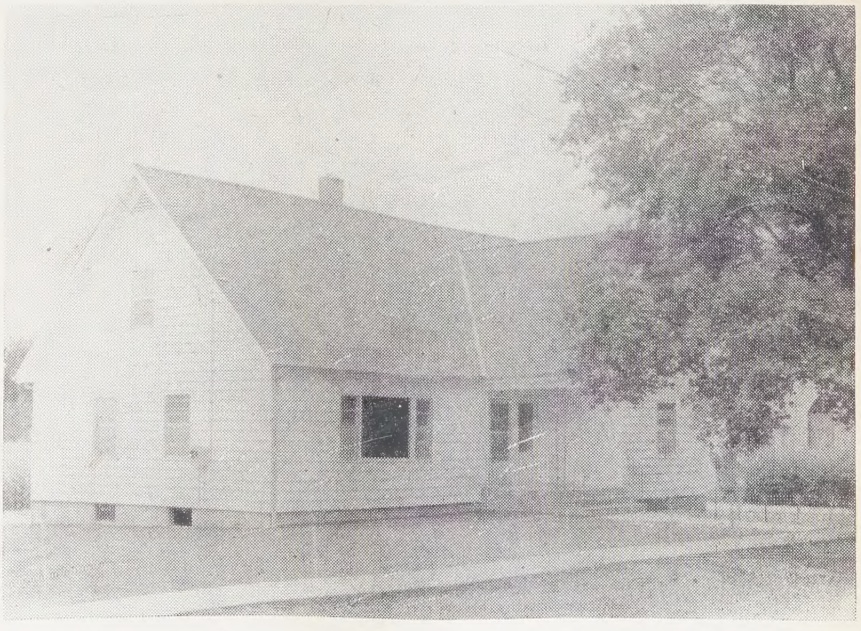
Wanted: 18 used copies of Lutheran Hymnary, in good condition. Write Mr. Quinn Brunson, Blackduck, Minn.

Wanted: 20 used choir robes, in good condition, preferably maroon by choir of Our Saviour's Church, Park Falls, Wis.—Mrs. Roy Weborg, 467 6th Ave. So., Minneapolis 15, Minn.

Bemidji Circuit WMF will meet Oct. 30, 3:00 p.m. at Park Rapids, Minn.

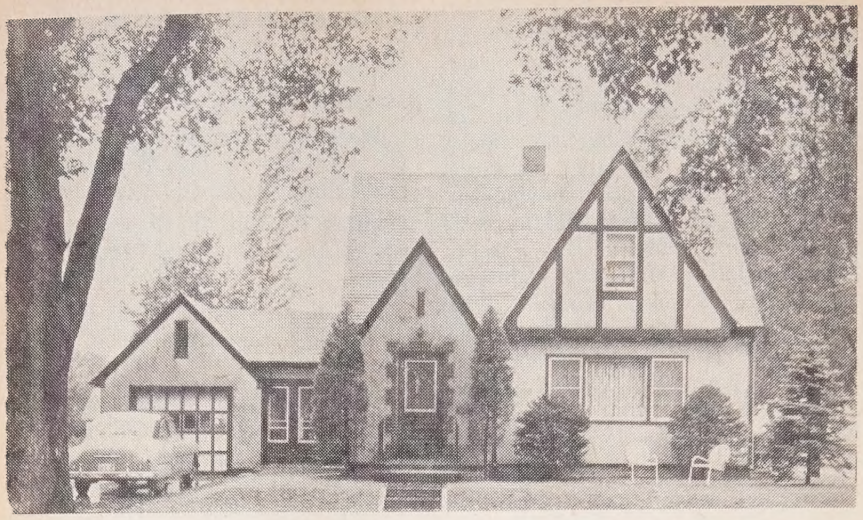
Estherville Circuit LDR will meet Oct. 30, 3:00 p.m., at Cylinder, Iowa. Speaker: Miss Arlette Pederson.

BETHANY PARSONAGE, LELAND, ILL.



Pictured is the recently acquired parsonage of the congregation of Bethany Lutheran Church, Leland, Ill.

NEW IOWA PARISH DEDICATES PARSONAGE

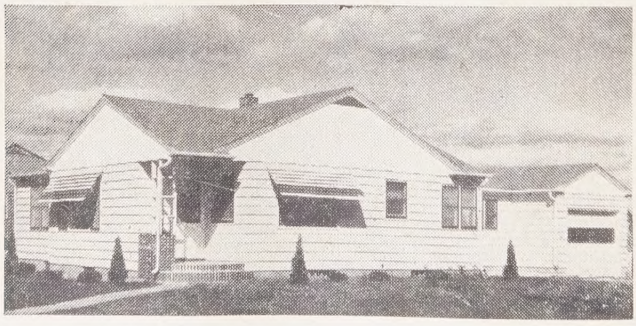


St. Olaf Church, New Hampton, Iowa, became an independent parish July 1st this year. Its parsonage, pictured herewith, was dedicated Sept. 18th by Dr. V. T. Jordahl, president of the South Central District. Pastor of this parish is the Rev. Harold A. Pearson.

PARSONAGE AT MINNEWAUKAN

The house pictured was recently purchased by the Minnewaukan Parish, Minnewaukan, N. Dak. It was dedicated September 11 by Dr. Loyal E. Tallakson, district president. The pastor is the Rev. Elmer O. Anhalt.

MINNESOTA PARISH HAS NEW PARSONAGE



The parsonage pictured herewith has been erected by rural Bergen Church as its contribution toward establishing a two-congregation parish, together with the recently organized Christ Church in Glencoe, Minn. The latter church will begin the construction of its first unit as soon as sponsorship money becomes available. The Home Mission Department has given the Glencoe church a grant-in-aid of $8,500. The Bergen-Christ parish parsonage was recently dedicated by District President Reinertson. The Rev. Nolan A. Watson is pastor of the parish.

The Placement Servi

The purpose of the Placement Service assist in the locating of our people in munities served by the Lutheran Church Placement Service has not investigated merits of the propositions advertised assumes no responsibility in the m Send your ads and communications t Placement Service of the E.L.C. New dress: 422 South Fifth Street, Minne 15, Minnesota.

FOR SALE

Farms

80 acre farm, Crawford Co., Wis., 40 tillable, balance pasture and timber. buildings, barn, silo, tobacco shed, g granary, 8 room house, running wate mail, milk, school bus route; 4 mi. to market. Close to ELC church. 4

190 acre dairy farm, Manitowoc Co., Excellent outlet for milk. 5 mi. from theran church. Farm has been in one for two generations. Soil is in excellen dition. Owner must retire. 4

120 acre modern farm, southern M room house, electricity, water to all ings. Good roads, on school bus route church near. Immediate possession. By ow. 4

225 acres in Lac qui Parle Co., Minn community. Principal crops of beans corn. 6 room house, round roof barn, alley granary, hen and hog houses,

The
REVISED STANDAR VERSIO BIBL

can help you

Because it easier to read and brings you n understanding of the Word of Life, t RSV Bible can bring you renewed inc tive to study God's Word. More th 3,500,000 people have bought the R since 1952.

USE THIS COUPON TO ORDER BY MA

AUGSBURG PUBLISHING HO
Minneapolis 15, Minnesota

Please send me:
Family size
_____Black genuine leather...$10
_____Maroon Buckram..... 6
Smaller editions—illustrated
_____Black Sturdite..... 3
_____Blue cloth..... 3
New Testament — large size
_____Blue cloth..... 2

NAME_____
ADDRESS_____
CITY_____STATE_____
My remittance is enclosed.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

l at $142 per acre; $10,000 will handle. 436-4A
acre improved farm in Clark Co., South ta. Insulated 4 room house, new com- on barn, granary, hen house. REA. $4,500. 436-5A
) acre farm, southeastern North Dakota. acres under cultivation. 80 acres alfalfa, ce good pasture. Fair buildings, REA, v steel granaries, good gravel pit. 2 mi. city of 7,000 pop. Predominantly Lu- n. 436-6A
) acre farm in Dunn Co., North Da- 125 acres cropland, 25 acres alfalfa, ce pasture, meadow. Excellent build- 5 room house, granary, hen house, brood- ouse, 42x46 barn with 12 stanchions. ni. to school, 3 Lutheran churches in . REA in house and barn. ½ mineral oil rights go with farm. 436-7A

nes

edroom house, modern, garage attached, acre lot, on highway 1 mile north of River, Minn. House built in 1951, auto- equipment. Mail, phone, school bus. , $7,500. 436-8B
sale—cottage to be moved on Lake in western Minnesota. Two years old, , insulated, REA. Very reasonable, 436-9B

nesses

fe on highway No. 10 in southeastern h Dakota. Must be seen to be appreci- Will sell or trade. 436-10C
untry store in western Minnesota. An- gross income $35,000. Groceries, gas, and produce station. Living quarters. school bus route. 436-11C
d Owl store in western Minnesota. 1954 ness was $78,000. Town pop. 600; good ol, Lutheran church. Write for details. 436-12C
sidential grocery store in city of 7,000, neastern North Dakota. Will sell build- with stock and fixtures or rent build- Can include apartment house next door. trade for lake resort in Minnesota or income property. 436-13C

FOR RENT

rooms for light housekeeping. Prefer g employed couple. Gas heat. South neapolis. 436-14B
heerful apartment for one person avail- on a sublease basis anytime now until g. South Minneapolis, near bus lines. 436-15B
eeping room for rent in north Minne- s. TV privileges. Gentleman preferred. smoking or drinking. 436-16B
ace for rent in building. Suitable for of business. Outside high rent district outh Minneapolis. 436-17C

WANTED TO RENT

rth Dakota ELC pastor desires moder- inexpensive dwelling unit for family our in Minneapolis or St. Paul from January until end of April, 1956 while ding graduate school. 436-18B

POSITIONS WANTED

perienced comptometer operator, cost unting, desires employment in a south- ern state, preferably Arizona, southern ornia. Conscientious, reliable. Can sup- own comp. References given. 436-19D
yr. old man, completing college account- ing course by November 15, desires book- keeping or other accounting position in Min- nesota. 436-20E

HELP WANTED

Cook, also willing to take laundry, needed immediately by nursing home in northwest- ern Minnesota. 436-21F

Christian college wants registered nurse. Opportunity to study for bachelor's degree on an attractive assistantship. Opening avail- able January 30, 1956. 436-22F

Receptionist and housemother, preferably pastor's widow, wanted by home for aged in southeastern Wisconsin. 436-23F

Couple or woman wanted to keep house for man, 66, while wife is in the hospital. Have living quarters for some months or more. Reasonable rent in exchange. 436-24F

Business manager, Lutheran man or wom- an, wanted to take over administration of Lutheran home for aged. Salary open. 436-25F

Married Lutheran couple wanted for full- time general farm work. Separate house, modern. Good wages, plus meat, eggs, milk. Lutheran community, school bus service, southeastern Minnesota. 436-26G

Town of 850 pop., central North Dakota, needs dentist. Office space available in com- munity hospital. 436-27G

Handyman, about 60, with some carpen- ter experience, wanted to help on chicken farm near Tacoma, Washington. Room, board and compensation. Nice place for the right man. 436-28G

Christmas Card Bargains!

Special While Supply Lasts

Formerly 50c

No. X39. The Etching Series—12 cards featuring five winter scenes printed in an etching style in soft grey and rose tints. Scenes included are Bringing Home the Tree, Twilight, Christmas Day, The Old Mill, The Old Stone Bridge. 4¼x5⅜. French fold.

NOW ONLY 22c a box
5 boxes for $1.00

No. X-39

No. X-75

Formerly $1.00

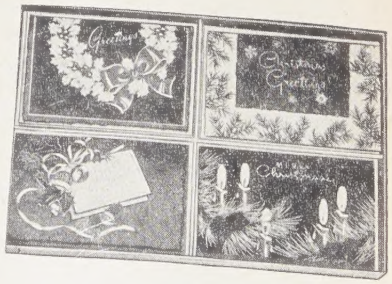
No. X75. 24 Christmas Cards. 24 cards print- ed in rich green and red colors—festive de- signs and greetings. Very vivid and gay for Christmas sending. 4¼x4¼. French fold.

NOW ONLY 40c a box

Formerly $1.00

No. X87. 24 Christmas Cards. Another collection of the festive White and Wyckoff cards printed in red and green. These fresh looking cards fea- ture Christmas flowers, bells and can- dles. 5½x3½. Top fold.

NOW ONLY 40c a box



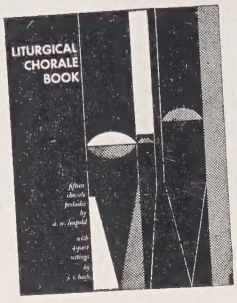
No. X-87

PLACE YOUR ORDER EARLY SO THAT YOU WON'T BE DISAPPOINTED

Augsburg Publishing House, Minneapolis 15, Minnesota

8 NOV 53-A 54-55
PACIFIC LUTH SEM LIBRARY
2770 MARIN AVE
BERKELEY 8 CALIF

Sacred Music FOR HOME AND CHURCH



For the Organist —

A NEW VOLUME OF CHURCH MUSIC AT ITS BEST

LITURGICAL CHORALE BOOK

Fifteen Chorale Preludes by A. W. Leupold
with Four-Part Settings by J. S. Bach

CONTENTS

Jesus, Priceless Treasure
How Brightly Beams the Morning Star
O How Shall I Receive Thee
Wake, Awake, for Night Is Flying
O My Soul, on Wings Ascending
Dear Christians, One and All, Rejoice
O Christ, Our True and Only Light
Smite Us Not in Anger, Lord
Whate'er My God Ordains, Is Right
If Thou But Suffer God to Guide Thee
Jesus, Still Lead On
Out of the Depths
Look Upon Us, Blessed Lord
Lord, Keep Us Steadfast in Thy Word
The Duteous Day Now Closeth

These chorale preludes are based on the sturdy Reformation tunes that have inspired our congregations through the years. They may be played either with or without the accompanying Bach chorales, which are given in the same key. English texts appear with the chorales.

A. W. Leupold (1868-1940), late organist of St. Petri, Berlin, was one of the leaders in the German revival of the chorale. This collection has been compiled and edited by his son, Dr. Ulrich S. Leupold, Professor of New Testament and Director of Music at Waterloo College and Waterloo Lutheran Theological Seminary in Canada.

The compositions are of medium difficulty, and will provide excellent repertoire material for the organ student.

Suggested registrations are given for both Pipe and Hammond organs.

64 pages 9¼x12¼ paper bound **$2.00**
Code 12-126

ORGAN . . .

Bach Made Practical
Nineteen easy arrangements of Bach's compositions, including Arioso; Jesu Joy of Man's Desiring; O Sacred Head. Pipe and Hammond registration. E **$1.25**

93 Short Solos for the Hammond Organ
Also suitable for pipe, reed organ or piano. E **$2.50**

Organ Music for Church and Home
by F. Melius Christiansen
Thirty-eight easy arrangements for reed, Hammond, pipe organ or piano. E **$2.00**

Six Chorale Improvisations for Organ
by Margrethe Hokanson M **$1.00**

VOCAL SOLOS . . .

Songs of Devotion for the Solo Voice
Thirty-five solos in medium and medium high voice. Includes The Birthday of a King—O Lord Most Holy—O Rest in the Lord. **$1.00**

VOCAL DUETS . . .

Schirmer's Favorite Sacred Duets for Various Voices
Fifteen duets including Hark! Hark, My Soul—Hosanna—Cantique de Noel. **$2.00**

PIANO . . .

The Little Carol Book
Twelve Christmas Carols for piano with words. Grade I. **50c**

Sacred Piano Album
Thirty sacred pieces for home and church. Includes Handel's Largo—My Heart Ever Faithful—The Heavens Are Telling. Grade III-IV. **$1.25**

Sabbath Day Music for the Piano
Fifty-two sacred and classical selections including A Mighty Fortress—Chorale from Sleepers, Wake—Pastoral Symphony from The Messiah. Grade III-IV. **$1.25**

Christmas Message (Theme Adeste Fideles). Grade II **40c**

Chimes at Yuletide (Medley of Carols). Grade II **40c**

O Holy Night! (Cantique de Noel). Grade III **50c**

PIANO AND ORGAN DUETS . . .

The Morning Star, Goldsworthy M **$1.75**

Jesus bleibet meine Freude (Jesu, Joy of Man's Desiring) Bach-Gest-Deis M **85c**

AUGSBURG PUBLISHING HOUSE · MINNEAPOLIS 15, MINNESOTA